DOCUMENT RESUME

ED 171 370 PS 010 528

AUTHOR Molina, Yolanda R.
TITLE Getting to Know and Like Myself Better. Student's Guide. Bilingual/Bicultural Child Development Associate Pilot Project: Module II.
INSTITUTION Our Lady of the Lake Univ., San Antonio, Tex.
SPONS AGENCY Administration for Children, Youth, and Families (DHEW), Washington, D.C.
PUB DATE 78
GRANT AOYF-6-C-11
NOTE 90p.; For other modules in this series, see ED 170 035-043 and PS 010 527-533

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS *Biculturalism; *Bilingual Education; Bilingual Teachers; Child Care Workers; Cultural Awareness; Early Childhood Education; Instructional Materials; Learning Modules; *Performance Based Teacher Education; Personal Growth; Personal Values; Postsecondary Education; *Preschool Teachers; Self Actualization; *Self Concept; Self Esteem; Spanish Americans; Spanish Speaking; Training
IDENTIFIERS *CDA; CDA Competency 3; Child Development Associate; Texas (San Antonio)

ABSTRACT

This Child Development Associate (CDA) training module, the second in a series of 16, focuses on developing a positive self concept among trainees in a competency-based bilingual/bicultural preschool teacher training program. In the first section, reading about another culture and its values are used to promote the trainee's reflection about his or her own values. In the second section, readings are presented which deal with the importance of self esteem and the effects on self esteem of two major values of American society, beauty and intelligence. This module aims at achieving the functional area of self concept within CDA Competency 3, which deals with building positive self concept and individual strength. The module includes a value survey and self concept inventory for the trainee. (BH)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED171370

U S DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

GETTING TO KNOW AND LIKE MYSELF BETTER

STUDENT'S GUIDE

Bilingual/Bicultural

Child Development Associate

Pilot Project

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY
John Sullivan

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) AND USERS OF THE ERIC SYSTEM."

MODULE II

PS 010528

Our Lady of the Lake University of San Antonio

San Antonio, Texas

GETTING TO KNOW

AND

LIKE MYSELF BETTER

Yolanda R. Molina

Developed and produced by the Bilingual/Bicultural CDA Staff, Our Lady of the Lake University of San Antonio, San Antonio, Texas and supported by the Health, Education and Welfare, Administration for Children, Youth and Families, Grant No. 6 C 11. The opinions expressed in this publication do not necessarily reflect the position of the Administration for Children, Youth and Families and no official endorsement should be inferred.

Bilingual/Bicultural CDA Project Staff

Yolanda Ruiz Molina, director

Guadalupe Aguilar

Joyce H. Coleman

Margarita de Celis

Teresa Z. Dent

Sylvia Manjarrez

Carla Martinez

Emma Munguia

Teresa Ruiz Smith

Copyright © 1978

All rights reserved. Printed in the United States of America. No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews. For information address Director of the School of Education, Our Lady of the Lake University of San Antonio, 411 S. W. 24th Street, San Antonio, Texas 78285.

A C K N O W L E D G E M E N T S

A number of people have contributed to the development of these materials. Ms. Soledad Arenas, project director for the Spanish speaking strategy, Health, Education and Welfare, Administration for Children, Youth and Families, has given valuable support in the development of the total program. Ms. Margaret Emswiler, Early Childhood specialist, Administration for Children, Youth and Families, Region VI, also provided support in the development of field training strategies and curriculum materials. Without their continued support, the development of these materials would have been difficult.

Special appreciation is extended to the bilingual/bicultural CDA trainees involved in this project, whose support, hard work and enthusiasm were an inspiration to the entire staff.

Recognition for assistance and support is given to all of those on the staff at Our Lady of the Lake University who have generously given of their expertise and time. Special mention is due Dr. Gerald P. Burns, Dr. Albert J. Griffith, Dr. John B. Sullivan and Dr. Helen H. Bernal.

Recognition for leadership in the project is due Yolanda Ruiz Molina, director. Project staff who have contributed greatly to the development of these materials are Guadalupe Aguilar, Joyce H. Coleman, Margarita de Celis, Teresa Z. Dent, Sylvia Manjarrez, Carla Martinez, Emma Munguia and Teresa Ruiz Smith.

No project such as this one can reach its fullest accomplishments without the guidance and support from the community. The advisory board has served this purpose. Those who have so generously given of their time and expertise are,

Julia Escamilla, Yolanda Garza, Arcadia H. Lopez, Irene Ramirez, Gloria Rodriguez, Dr. Steven Rozanski, Blanche Russ, Veronica Salazar, Raymond Sanchez, Leticia Seward, Sunny C. Stevens, Richard Zorola.

A special thanks is also extended to the San Antonio EODC Headstart staff and the San Antonio Independent School District staff who allowed their centers, schools and staff to be a part of this project.

Special recognition is due Dr. Joe Frost who served as site specialist to the project during the final preparation of the curriculum manuscripts. His special expertise, warmth and support were an inspiration to the entire staff.

CONTENTS

ACKNOWLEDGEMENTS ii

PREFACE v

GLOSSARY ix

INTRODUCTION 11

CULTURAL INQUIRY ACTIVITIES 13

CONCLUSION TO THE INQUIRY 28

VALUE SURVEY 29

INTRODUCTION TO READINGS ON HIDE AND SEEK 31

EPIDEMIC OF INFERIORITY 32

BEAUTY: THE GOLD COIN OF HUMAN WORTH 41

INTELLIGENCE: THE SILVER COIN OF HUMAN WORTH 66

CONCLUSION OF READINGS FROM HIDE AND SEEK 84

DIRECTION FOR ANSWERING THE SELF-CONCEPT INVENTORY 85

SELF-CONCEPT INVENTORY 86

REFERENCES 88

PREFACE

One of the most critical personal qualities a teacher of young children must have is a positive self-concept. A positive self-concept allows her to view herself as a competent person who has dignity and worth. This valued self-esteem is modeled for the children and they in turn will begin to view themselves is a positive manner.

This module, "Getting to Know and Like Myself Better," was developed because it was imperative that teachers of young children understand themselves bettter and like who they are. Although this module was designed specifically for Headstart and Day Core teachers who participated in a Bilingual/Bicultural Child Development Associate Pilot Training Project at Our Lady of the Lake University of San Antonio, it has been tested and used successfully with other groups of pre-school teachers.

While the content of this module is designed for individualized or self-paced usage, it is strongly recommended that this module be used in conjunction with academic instruction and on-site instruction. The kinds of interactions tha occur in group discussions during academic instruction and on-site instruction among instructors and other teachers provide the motivation, reinforcement and intellectual stimulation that is needed by the teacher. The academic instuctors and trainers who developed and tested this module found that learning was facilitated when the module was used as a part of the academic instruction and on-site instruction.

Entry skills needed by trainees to use this module successfully are...

1. The ability to read and comprehend English at the eighth grade level.
2. The ability to follow written instructions.
3. An awareness of how young children develop.
4. An awareness of significant areas of child development (motor, language social, cognitive, self-help).
5. An understanding of the cultures of the children.
6. An awareness of the special needs of individual children.
7. The ability to remember and write down what has been seen or heard.

This module focuses on specific behaviors that directly relate to:

COMPETENCE III.- Build Positive Self-Concept and Individual Strength

Functional Area: Self-Concept

This module is second in the recommended sequence of usage. The sequence of the modules is a result of the identified critical needs of the CDA trainees in the Bilingual/Bicultural CDA Pilot Training Project at Our Lady of the Lake University. The competencies in the modules were addressed in priority, taking into account the critical needs necessary for effective teaching. The sequence has been tested with other groups of teachers and seems to also be effective.

The recommended sequence of usage of the modules is:

Module I	Learning to Observe Young Children in a Bilingual-Multicultural Environment
Module II	Getting To Know and Like Myself Better
Module III	Planning Effectively for Young Children in a Bilingual-Multicultural Environment
Module IV	Creating a Bilingual-Bicultural Learning Environment for Young Children
Module V	Helping Young Children Develop Social Skills in a Bilingual-Multicultural Environment
Module VI	Helping Young Children Develop Motor Skills in a Bilingual-Multicultural Environment
Module VII	Helping Young Children Develop Language Skills in a Bilingual-Multicultural Environment
Module VIII	Helping Young Children Develop Cognitive Skills in a Bilingual-Multicultural Environment
Module IX	Helping Young Children Develop Self-Help Skills in a Bilingual-Multicultural Environment
Module X	Setting the Stage for Effective Learning in a Bilingual-Multicultural Environment
Module XI	Teachers Planning and Working With Parents From a Bilingual-Multicultural Community
Module XII	Juegos - Cuentos - Cantos - Y - Rimas
Module XIII	Artesanias Mexico - Americanas
Module XIV	Teaching Concepts to Young Children Through Cultural Cooking Experiences
Module XV	Supplementary Administrative Responsibilities of Staff Working in a Bilingual-Multicultural Environment
Module XVI	Helping Young Children Develop a Positive Self-Concept

The competencies that a trainer, academic instructor or group facilitator need to use this module effectively with bilingual/bicultural trainees are as follows:

1. Knowledge of early childhood growth and development.
2. Experience teaching pre-school children.
3. Experience working with parents.
4. First-hand knowledge of the cultures of the children and the community where the teachers work.
5. The ability to speak Spanish and English.
6. The ability to explain and demonstrate the content in a manner compatible with the learning styles of the trainees.
7. Experience teaching adults.
8. Experience in sensitivity training.

GLOSSARY

An understanding of these words will help you to better understand the content of this module.

1. Attitude.- a person's character or outlook.
2. Conflicting Culture Value.- opposing values caused by the habits and attitudes developed as a results of being a member of a specific group or society.
3. Culture.- Those man created characteristics that have been developed as a consequence of social living.
4. Expectation.- The anticipation of something that is to happen or occur.
5. Positive feelings.- Emotions which reflect warmth and confidence or assurance.
6. Reinforcement.- That special attention given to a child that can be negative or positive.
7. Self-concept.- The way in which one views oneself.
8. Self-esteem.- The level of regard that a person has about himself.
9. Self-relient.- Being independent and responsible for one's actions.
10. Self-worth.- The self assurance of having worth to oneself and others.
11. Transmit.- To send out from one person to another.
12. Value.- That which a person appreciates, holds in esteem or prices.

INTRODUCTION

Extensive research strongly suggests that a positive self-concept is a predictor of successful mastery of school tasks. In a recent study by Wallenburg and Clifford it was concluded that self concept scores collected on a group of kindergarten children were a better predictor of reading achievement than were intelligence tests administered.

A positive view of self is learned through interactions with significant people in the child's life. The initial concept of self-worth is highly dependent upon the quality of early childhood experiences.

If self-concept is such a strong factor in determining success in school, then how are you, as a teacher of young children, going to help the child develop a positive self-concept?

The process must begin with you. You cannot help someone acquire something you don't have. For example, you can't teach someone to love if you, yourself, are incapable of loving. The same is true in the enhancing of a positive self concept. You can't help a child develop a positive self-concept if you don't have one yourself!

It is unrealistic to think that you will develop a positive self-concept upon the completion of this module. Many people and experiences in your lifetime have contributed to the formation of your self-concept. However, upon the completion of these learning experiences you will know yourself better by:

1. Identifying your strengths and weaknesses.
2. Identifying some of your cultural values.

3. Comparing your cultural experiences with experiences from other cultures.
4. Identifying your attitudes of self-worth.
5. Understanding your attitude toward yourself.

*A competent facilitator in Sensitivity Training will assist you through the learning experiences in this module.

CULTURAL INQUIRY ACTIVITIES

One of the most meaningful ways of learning about ourselves is to learn about other groups of people. There are many ways you can learn about a group of people:

1. You can go live with people and become a part of their culture.
2. You can research a culture by reading history books about the culture.
3. You can read authentic literary works from members of a culture, etc.

This part of the module deals with inquiring into a culture which is geographically distant from you. The cultural group will not be identified by name in order to have you inquire about the culture without any biases. The rationale for using the inquiry method is to help you explore as many aspects of the culture as possible.

You will read fables, poems, and legends of this culture. The literary works are written by the members of this culture and reflect the culture's values and lifestyle.

The facilitator will give you further assistance in discussions which will give you information about the culture as well as about yourself.

(Please proceed to read the first reading, "The Raven and the Gull")

THE RAVEN AND THE GULL HAVE A QUARREL

RAVEN: You dirty-white slob of a gull,
what are you plumping yourself down here for?
You're no match for me
so better not start anything, big boy.

GULL: Who's trying to tell me what I can't do?
When the streams run free of ice in spring
who goes spear-fishing with his beak? ME!
That's something you can't do, short bill,
and never will.

RAVEN: Yes, but when it's freezing out
you have to stay home, crying from hunger.
You're pecking bones while I'm eating berries.
So what did you say I couldn't do?

SAMPLE DISCUSSION QUESTIONS FOR: "THE RAVEN AND THE GULL"

1. What kind of relationship do you think existed between the raven and the gull?
2. What kind of communication did the raven and the gull have?
3. Why do you think that people use unacceptable language to tell each other negative things?

(Proceed to next Reading after discussion.)

THE STORY OF NULIAJUK, MOTHER OF THE SEA, RULER OF ALL BEASTS, THE MOST DANGEROUS AND TERRIBLE OF ALL SPIRITS, TO WHOM NOTHING IS IMPOSSIBLE

In a time of famine once
when the whole village was going off to new hunting grounds
a little orphan girl named Nuliajuk
was left behind. Nobody could bother
about an extra mouth to feed.
They were in a hurry
to get to a place where there was food.
They made a raft of the kayaks to cross the river on
and the parents put their children on board.
Little Nuliajuk who had no one to take care of her
jumped out on the raft as it left the shore
wanting to go too,
but the people threw her off into the water.

The little girl tried to hold on to the edge of the raft
but they cut her fingers off
and as she went under
the pieces of her fingers came alive in the water
and turned into seals:
That's where seals came from.

And Nuliajuk floated to the bottom
where she became Mother of the Sea
and Ruler of All Beasts on sea and land.

There she lives in her house under the waters
and keeps track of everything we do,
and when we break taboos she punishes us
by hiding the animals. Then hunting is bad
and people starve. That is why
she is the most feared of all the gods.

Nuliajuk gave seals to mankind, it is true,
but she is not friendly to people
for they had no pity on her when she lived on earth,
throwing her into the sea like that to drown.
So naturally she would like mankind to perish too.
That is why we do our best
to be as good as we can
and make Nuliajuk think kindly of us.

SAMPLE DISCUSSION QUESTIONS FOR: "THE STORY OF NULIAJUK"

1. Do you think the culture values taking care of its helpless members?
2. When did Nuliajuk become important to the people in the culture?
3. Have you ever known a situation where a person became famous or wealthy overnight?
4. Did the people around them treat that person the same as before?
5. How does your culture care for its helpless members?

(Proceed to the next Reading after discussion.)

THE WOMAN WHO TURNED TO STONE

A woman once refused to get married
and turned down every man who proposed to her,
so finally one of them said:
"You've got a heart of stone
and I hope you turn into stone!"
And before she could answer with her famous sharp tongue
his words began to come true
and she could no longer move
from the spot where she was standing by the lake.
She was really turning into stone from the legs up.
Desperately she called to some kayaks paddling by:
"Kayaks, please come here boys,
I'm ready to get married now."
(Now she was willing to marry not just one
but as many as she could get!)
But the men wouldn't come near her
having been rejected by her too often.
She clapped her hands and sang her song:
"Kayaks everywhere,
please come here,
I'll take you all as husbands now.

Men have pity on me
before my precious hands
have turned to stone."
But then her hands turned to stone,
stone was her tongue,
and her song was done.

That stone is still there by the lake shore.
It doesn't look like a person anymore.
Hardly any of it shows now
because people have heaped it over
with small white stones as offerings to her spirit.
For it is said that since turning to stone
she likes to have possessions of stone,
and people think that if they give her what she wants
she will give them good hunting.

SAMPLE DISCUSSION QUESTIONS FOR: "THE WOMAN WHO TURNED TO STONE"

1. Do you think the culture approved of the woman's behavior?
2. How do you think this culture views unmarried women?
3. Could this woman have had a good reason for not getting married?
4. How does the culture deal with punishment?

(Proceed to the next Reading after discussion.)

A LESSON IN SHARING

A lame man asked Kaluarsuk to move in with him
and be his hunting mate.
This lame man wasn't able to walk
but he was good at paddling a kayak
so Kaluarsuk teamed up with him
and during the caribou season they shared the meat.

But when winter came, Kaluarsuk figured
that the lame one was not good for much
when it came to hunting at the breathing holes.
He couldn't get there over the ice with his bad legs, could he?
So when Kaluarsuk went out and caught seal
he did not share any with his lame friend at home
and never gave him a bite to eat.

Two brothers next door saw the poor cripple dying of hunger
and took pity on him
and brought him into their house
telling their wives to feed him dried salmon to revive him.
And when the lame man was no longer weak from hunger
they took him with them to the breathing holes
by driving him there on a sled
and he turned out to be a good shot with a harpoon.

In fact he caught seals right away
which he shared with his old sharing partner,
Kaluarsuk, who had come along.

Kaluarsuk who had caught nothing himself that day
took his share of seal
and said, "How good to have sharing partner."
The two brothers spoke right up:
"You like having sharing partners now?
Then why didn't you think of your sharing partner
when you were the one catching seals?"

SAMPLE DISCUSSION QUESTIONS FOR: "A LESSON IN SHARING"

1. What does the fable teach about sharing?
2. What does the fable teach about the handicapped persons in their culture?
3. What does your culture teach about handicapped persons in your society?
4. How do you feel when someone shares something with you?

(Proceed to next Reading after discussion.)

HUNGER

You, stranger, who only see us happy and free of care,
if you knew the horrors we often have to live through
you would understand our love of eating and singing and dancing.
There is not one among us
who has not lived through a winter of bad hunting
when many people starved to death.
We are never surprised to hear
that someone has died of starvation -- we are used to it.
And they are not to blame: Sickness comes,
or bad weather ruins hunting,
as when a blizzard of snow hides the breathing holes.

I once saw a wise old man hang himself
because he was starving to death
and preferred to die in his own way.
But before he died he filled his mouth with seal bones,
for that way he was sure to get plenty of meat
in the land of the dead.

Once during the winter famine
a woman gave birth to a child
while people lay round about her dying of hunger.
What could the baby want with life here on earth?

And how could it live when its mother herself
was dried up with starvation?
So she put it out and let if freeze.
Then a seal was caught and the famine was over.
so the mother survived.

That is what may happen to people
We have gone through it ourselves
and know what one may come to, so we do not judge them.
And how should one who has eaten his fill and is well
be able to understand the madness of hunger?
We only know that we all want so much to live!

SAMPLE DISCUSSION QUESTIONS FOR: "HUNGER"

1. How does this culture view hunger?
2. Have you ever experienced hunger in the manner that the author is describing hunger?
3. Does your culture differ in their view of euthanasia?
4. How do you feel about the mother who let her newborn freeze because there was no food for it?

CONCLUSION
TO THE INQUIRY PROCESS

Having just completed an inquiry into the Netsilik Eskimo culture, you have a new prospective into values this culture has helped develop. These values determine how you make moral judgements about people and the world around you. Your values are so much a part of you that you seldom stop to analyze what they are and how you might have formulated them.

In the following activity you will rank your values in order of priority. A discussion should follow to share with the group reasons for having selected certain values over others.

Be open and honest while filling out your value survey.

V A L U E S U R V E Y

PROCEDURE

Below is a list of 15 values arranged in alphabetical order. Your task is to arrange them in order of their importance to YOU as guiding principles in YOUR life.

Study the list carefully. Then place a 1 next to the value which is important for you; place a 2 next to the value which is second most important to you, tec. The value which is least important, relative to the others, should be ranked 15.

Work slowly and think carefully. If you change your mind, feel free to change your answers.

_____A COMFORTABLE LIFE (prosperous life)

_____EQUALITY (brotherhood, equal opportunity for all)

_____AN EXCITING LIFE (a stimulating, active life)

_____FAMILY SECURITY (taking care of loved ones)

_____FREEDOM (independence, free choice)

_____HAPPINESS (contentedness)

_____INNER HARMONY (freedom from inner conflict)

_____MATURE LOVE (sexual and spiritual intimacy)

_____NATIONAL SECURITY (protection from attack)

_____PLEASURE (an enjoyable, leisurely life)

_____SELF-RESPECT (self-esteem)

_____A SENSE OF ACCOMPLISHMENT (making a lasting contribution)

_____SOCIAL RECOGNITION (respect, admiration)

_____TRUE FRIENDSHIP (close companionship)

_____WISDOM (a mature understanding of life)

DIRECTIONS FOR VALUE SURVEY PROCESS

STEP 1. Meet with your trainer or a colleague to discuss your personal strengths and weaknesses.

STEP 2. Analyze why you selected each personal characteristic.

STEP 3. List certain things you would like to work on to improve your self-concept.

STEP 4. Write your plan for how you will go about working on the things you would like to improve in yourself.

NOTE: Begin by working on one personal characteristic at a time.

INTRODUCTION TO READINGS ON
HIDE OR SEEK

The next section in this module deals with how American society, as well as other societies, value human beings. Dr. James Dobson has made some excellent points in his book, Hide or Seek. You will read excerpts from his book in the following pages.

The way a human being is valued in a society determines how that human being sees himself as a negative or positive part of that group of people. Dr. Dobson has identified beauty and intelligence as the two major determinants of self-worth in American society. If that is so, then we are trying to develop a special breed of people who are valued for beauty and intelligence. These people are the only ones that "really" should feel worthy of being part of society, because they possess the two qualities necessary for success.

The American family perpetuates this system by reinforcing young children for being "pretty" and "smart".

The fact of the matter is that this unjust value system does exist in our society. You as a teacher of young children can help a child to feel good about himself, but how can you help a young child feel good about himself if you do not feel good about yourself. You cannot give something you do not have. It is critical that you accept your self-worth.

(Please proceed to read "The Epidemic of Inferiority")

THE EPIDEMIC OF INFERIORITY

He began his life with all the classic handicaps and disadvantages. His mother was a powerfully built, dominating woman who found it difficult to love anyone. She had been married three times, and her second husband divorced her because she beat him up regularly. The father of the child I'm describing was her third husband; he died of a heart attack a few months before the child's birth. As a consequence, the mother had to work long hours from his earliest childhood.

She gave him no affection, no love, no discipline, and no training during those early years. She even forbade him to call her at work. Other children had little to do with him, so he was alone most of the time, He was absolutely rejected from his earliest childhood. He was ugly and poor and untrained and unlovable. When he was thirteen years old a school psychologist commented that he probably didn't know the meaning of the word "love." During adolescence, the girls would have nothing to do with him and he fought with the boys.

Despite a high IQ, he failed academically, and finally dropped out during his third year of high school. He thought he might find a new acceptance in the Marine Corps; they reportedly built men, and he wanted to be one. But his problems went with him. The other marines laughed at him and ridiculed him. He fought back, resisted authority, and was court-martialed

and thrown out of the marines with an undesirable discharge. So there he was ---a young man in his early twenties ---absolutely friendless and shipwrecked. He was small and scrawny in stature. He had an adolescent squeak in his voice. He was balding. He had no talent, no skill, no sense of worthiness. He didn't even have a driver's license.

Once again he thought he could run from his problems so he went to live in a foreign country. But he was rejected there too. Nothing had changed. While there, he married a girl who herself had been an illegitimate child and brought her back to America with him. Soon, she began to display the same contempt for him that everyone else displayed. She bore him two children, but he never enjoyed the status and respect that a father should have. His marriage continued to crumble. His wife demanded more and more things that he could not provide. Instead of being his ally against the bitter world, as he hoped, she became his most vicious opponent. She could outfight him, and she learned to bully him. On one ocassion, she locked him in the bathroom as punishment. Finally, she forced him to leave.

He tried to make it on his own, but he was terribly lonely. After days of solitude, he went home and literally begged her he to take him back. He surrendered all pride. He crawled. He accepted humiliation. He came on her terms. Despite his meager salary, he brought her seventy-eight dollars as a gift, asking her to take it and spend it any way she wished. But she laughed at him. She belittled his feeble attempts to supply the family's needs. She ridiculed his failure. She made fun of his sexual impotency

in front of a friend who was there. At one point, he fell on his knees and wept bitterly, as the greater darkness of his private nightmare enveloped him.

Finally, in silence, he pleaded no more. No one wanted him. No one had ever wanted him. He was perhaps the most rejected man of our time. His ego lay shattered in a fragmented dust!

The next day, he was a strangely different man. He arose, went to the garage, and took down a rifle he had hidden there. He carried it with him to his newly acquired job at a book-storage building. And from a window on the third floor of that building, shortly after noon, November 22, 1963, he sent two shells crashing into the head of President John Fitzgerald Kennedy.

Lee Harvey Oswald, the rejected, unlovable failure, killed the man who, more than any other man on earth, embodied all the success, beauty, wealth, and family affection which he lacked. In firing that rifle, he utilized the <u>one</u> skill he had learned in his entire miserable life.

Oswald's personal problems do not excuse his violent behavior, certainly, and I would not attempt to absolve him of the responsibility and blame. Yet an understanding of his inner torment and confusion help us see him, not only as a vicious assassin, but also as the pitiful broken man he became. Every day of his life, from the lonely days of

childhood to the televised moment of his spectacular death, Oswald experienced the crushing awareness of his own inferiority. Finally, as it often does, his grief turned to anger.

The greater tragedy is that Lee Harvey Oswald's plight is not unusual in America today. While others may respond less aggresively, this same consuming awareness of inadequacy can be seen in every avenue of life ---in every neighborhood, in each church, and on the campuses of America's schools. It is particularly true of today's adolescents. I have observed that the vast majority of those between twelve and twenty years of age are bitterly disappointed with who they are and what they represent. In a world that worships superstars and miracle men, they look in the mirror for the signs of greatness, seeing only a terminal case of acne. Most of these discouraged young people will not admit how they feel because it hurts to acknowledge these inner thoughts. Oswald never published his early self-doubts and loneliness --nor would we have listened if he had. Thus, much of the rebellion, discontent, and hostility of the teen-age years emanates from overwhelming, uncontrollable feelings of inferiority and inadequacy which rarely find verbal expression.

Teen-agers are by no means alone in this personal devaluation. Every age poses its own unique threats to self-esteem. As I will discuss, little children typically suffer a severe loss of status during the tender years of childhood. Like wise, most adults are still attempting to cope with the inferiority experienced in earlier times. And I am

convinced that senility and mental deterioration at the latter end of life often result from the growing awareness by the aged that they live in the exclusive world of the young; where wrinkles, backaches, and dentures are matters of scorn; where their ideas are out-of-date and their continued existence is a burden. This feeling of uselessness is the special reward that we reserve for life's survivors, and it should not be surprising that the elderly often "disconnect" intellectually.

Thus, if inadequacy and inferiority are so universally prevalent at all ages of life at this time, we must ask ourselves "why?" Why can't our children grow up accepting themselves as they are? Why do so many feel unloved and unlovable? Why are our homes and schools more likely to produce despair and self-hatred than quiet confidence and respect? Why should each child have to bump his head on the same old rocks? These questions are of major significance to every parent who would shield his child from the agony of inferiority.

The current epidemic of self-doubt has resulted from a totally unjust and unnecessary system of evaluating human worth, now prevalent in our society. Not everyone is seen as worthy; not everyone is accepted. Instead, we reserve our praise and admiration for a select few who have been blessed from birth with the characteristics we value most highly. It is a vicious system, and we, as parents must counterbalance its impact. This book is dedicated to the proposition that all children are created

worthy and must be given the right to personal respect and dignity. It can be done!

In order to help parents understand what their children are facing, I have devoted the following two chapters to an analysis of the false va values on which self-esteem so often depends in our culture. I hope the reader will see how effectively (and often unknowingly) we teach our small children that worthiness and social approval are beyond reach for them. Thus, by glorifying an idealized model to which few can conform, we have created a vast army of "have-nots" --born losers who are discouraged with life before it has really begun. Like Lee Harvery Oswald, they turn this way and that, searching daily for a solution to the inner emptiness and pain. For the millions who never find it, the road to personal worth becomes a long, unpaved detour leading nowhere.

The matter of personal worth is not only the concern of those who lack it. In a real sense, the health of an entire society depends on the ease with which its individual members can gain personal acceptance. Thus, whenever the keys to self-esteem are seemingly out of reach for a large percentage of the people, as in twentieth-century America, then widespread "mental illnes," neuroticism, hatred, alcoholism, drug abuse, violence, and social disorder will certainly occur. Personal worth is not something human beings are free to take or leave. We must have it and when it is unattainable, everybody suffers.

By proper use of parental influence and direction, we can provide our children with the inner strength necessary to survive the obstacles they will face. We can open the road to self-esteeem and personal worth. Perhaps we won't reconstruct the world, but we can certainly help our children cope with it more successfully.

SAMPLE DISCUSSION QUESTIONS FOR: "THE EPIDEMIC OF INFERIORITY"

1. Who were the people that made Lee Harvey Oswald feel unloved?

2. How did the schools that Lee Harvey Oswald attend make him feel like a failure?

3. How was Lee Harvey Oswald's marriage another validation that he was worthless?

4. Have you ever known anyone who has experienced inner emptiness and a feeling of failure?

5. Can you identify the people or things that have contributed to that person's negative self-concept?

6. Have there ever been any people in your life that have made you feel negative about yourself?

7. If you could talk to those people today, what would you tell them they could do or say differently?

(Do not proceed until discussion of this section has taken place.)

INTRODUCTION TO READINGS ON BEAUTY

Beauty is a value placed by a culture on certain attributes of their environment. While a culture may think a woman is beautiful if she is fat, another culture may look upon fat women as not so beautiful. So the statement, "Beauty is in the eyes of the beholder" is somewhat correct. Beauty is also in the values the beholder has been taught by members of his culture.

> Make a list of characteristics that you consider a beautiful person might have.
>
> Discuss these characteristics with a group of your peers.

(Proceed to read "Beauty: The Gold Coin of Human Worth")

Notice if your culture has taught you to value beauty in the same way the article mentions.

BEAUTY: THE GOLD COIN OF HUMAN WORTH

The television personality, Johnny Carson, recently commented on the delicate situation which occurs when a new mother first shows you her ugly baby. What do you say, as she holds him up with pride? Carson concluded that the only safe remark is, "My, that sure is a baby, isn't it?" He is absolutely right. Mom's ego is never so unprotected as in that moment, and the onlooker had better choose his words very carefully. Why? Because in our society, a beautiful baby is a much more valuable human being than an unattractive one.

Without question, the most highly valued personal attribute in our culture (and in most others) is physical attractiveness. Accordingly, the personal worth of a newborn infant is anxiously evaluated by his parents as they examine his body and its accessories. For this reason, it is not uncommon for a mother to be very depressed shortly after the birth of her first baby. She knew that most newborns are rather homely, but she hadn't expected such a disaster! In fact, she had secretly hoped to give birth to a grinning, winking, blinking, six-week-old Gerber baby, having four front teeth and rosy, pink cheeks. Instead, they hand her a red, toothless, bald, prune-faced, screaming little creature whom she often wants to send back. You see, the personal worth of that one-day-old infant is actually doubted by his parents. Soon afterward, however, Mom learns to appreciate that face that only a mother could love

---but other people don't. And this point must be emphasized: *we adults respond very differently to an unusually beautiful child than to a particularly unattractive one, and that difference has a profound impact on a developing personality.* The pretty child is much more likely to see the world as warm and accepting; the ugly child is far better acquainted with the cold steel eyes of rejection.

Beauty and the Baby

When my little girl was fifteen months of age, she had physical features which seemingly appealed to adults. Her mother dressed her attractively, and there was considerable warmth and affection show to Danae wherever she went. People would hold her in their arms, tease her, and give her candy. The attention that she received is typically given to any child who is thought to be cute or attractive. It is neither sought nor earned; it is given spontaneously by the adult world. However, three months after her first birthday, she rearranged her features for the worse. I had driven home from the hospital at the end of a workday and was met by my wife in the driveway. She was holding our little girl in her arms, and they were both splattered with blood. My wife quickly told me the painful details: Danae was learning to run and her mother was playfully chasing her her through the house; suddenly the little toddler darted to the left, losing her balance. She had fallen into the sharp edge of a table in the living room, catching her front tooth squarely as she went down. The tooth had been driven completely into her gums, appearing

to be knocked out. The inside of her lip was slashed and cut and she looked terrible.

My daughter's permanent tooth was not due for six more years and could also have been damaged by the impact. Fortunately, however, the baby tooth refused to die. It gradually returned to its proper place and the wound healed with no long-term damage. In fact, the incisor was to make three more unscheduled trips into the gums before giving up the ghost four years later; it demonstrated uncanny courage in hanging on despite the whacks and bumps it absorbed. By the time it finally turned loose, Danae considered her toothlessness to be a valuable status symbol in the neighborhood. At the time of the accident, however, the situation appeared very discouraging.

Danae's head-on collision with the table had temporarily distorted the shape of her mouth, and since the cut was on the inner part of her lip she appeared to have been born that way. All of the babyish appeal was now gone. The next evening, I took her with me to a store and I had momentarily forgotten about her accident. But I noticed that people were responding differently to her than they had earlier. They would look at her, and then turn away. Instead of the warmth, love, and tenderness previously offered to her, there was a rejection and coolness which they unconsciously demonstrated. They were not trying to be mean; they simply did not find her attractive any longer. I was irritated by their reaction because it revealed the injustice in our value system. How unfair, it seemed, to reward a child for something he had not earned, or worse, to destroy him for circumstances

beyond his control. Yet a child who is attractively arranged usually profits from his good fortune from the moment of birth.

Beauty contests offering scholarships and prizes for gorgeous babies are now common, as if the attractive child didn't already have enough advantages awaiting him in life. This distorted system of evaluating human worth can be seen in a thousand examples. The reader may remember the tragic incident that occured in Chicago several years ago, when eight student nurses were viciously murdered. The following day, a commentator was discussing the violent event on the radio, and he said, "The thing that makes this tragedy much worse is that all eight of these girls were so attractive!" In other words, the girls were more valuable human beings because of their beauty, making their loss more tragic. If one accepts that statement, then the opposite is also true: the murders would have been less tragic if homely girls were involved. The conclusion, as written by George Orwell, is inescapable: "All [people] are equal, but some [people] are more equal than others."

Beauty and the Child

Very early in life, a child begins to learn the social importance of physical beauty. The values of his society cannot be kept from his little ears, and many adults do not even try to conceal their bias. It's a dull child who fails to notice that the ugly do not win Miss America contests; the ugly do not become cheerleaders; the ugly seldom star in movies; the ugly may not get married; the ugly have fewer friends;

the ugly are less desirable!

It is surprising just how effectively we teach our small children to appreciate the beauty cult. In examining the traditional literature of childhood, I was amazed to see how many of the age-old stories center around physical attractiveness in one form or another. Consider these examples: The Ugly Duckling, Sleeping Beauty, Rudolph the Red-Nosed Reindeer, Dumbo the Elephant, Snow White and the Seven Dwarfs, Cinderella. The message is loud and clear: really worthy folks are beautiful people.

Most children are able to determine the relative worth of their own physical arrangement by the time they enter kindergarten. A thirty-six-year-old man told me recently, "I was five years old when I realized I was ugly, and I've never been the same since." His entire adult personality had been shaped (distorted) by that awful realization.

Another man, then sixty years of age, described his reaction to the beauty cult in such graphic terms that I wrote down his exact comment. He said, "I saw this clearly when I was twelve years old. I saw the injustice of it. I saw that it was nobody's fault, particularly, so I didn't get bitter about it. But I resigned myself to play the game of life with a short hand."

If a child is odd or noticeably different, he has certainly heard about his "deformity" from his friends and neighbors during preschool days. Without the meaning to hurt others, children can be terribly brutal to one another. Some youngsters feel it their personal mission in life to point

out everyone else's flaws and deficiencies. The unusual or different boy or girl has been informed of his unique characteristics from his earliest recollection. Life can be very uncomfortable, indeeed, for the child who is too fat or too thin, too tall or too short, or besieged by a tornado of freckles, or whose nose curves up or down or to one side, or whose skin is ruddy, or whose hair is too curly or too straight, or one who has big feet or a crossed eye, or protruding ears, or a large "behind" or any other noticeable distortion. The child's emotional reaction operates according to the weakest link in the chain; that is, he can be physically perfect except for a single embarrassing feature, and he will worry about that one deficiency as though it were the only important thing in life.

As indicated above, the world of little people can be a vicious place, although this aspect of childhood is often forgotten by busy adults. Transport yourself for a moment, back into the world of the very young, where unconcealed aggression lies just below the surface at all times; where you may have to fight to defend your honor, even if it costs you your front teeth; where name-calling, ridicule, and rejection are hurled at the weak like poison darts; where self-esteem teeters on the brink of desintegration with each failure or mistake. This threatening aspect of childhood must be remembered if we hope to understand the next generation. Why, for example, would some children rather take forty lashes than go to a new school, or perfom in front of their peers? They know, but cannot explain, the pain that other children inflict on their unprotected egos.

The note reproduced below was given to me by the mother of a fourth-grade girl who found it on her desk It was apparently written without provocation and illustrates the brutality with which one child can assault the self-esteem of another:

Awful Janet

Your the stinkest girl in this world. I hope you die but of course I suppose that's impossible. I've got some ideals.

1. Play in the road
2. Cut your throad
3. Drink poison
4. Knife yourself

Please do some of this you big fat Girl. We all hate you. I'm praying Oh please lord let Janet die. Were in need of fresh air. Did you hear me lord cause if you didn't will all die with her here. See Janet we're not all bad.

From Wanda Jackson

What is "Awful Janet" to think about a venomous note of this nature? She may have the self-confidence to take it in stride, particularly if Wanda is a social failure, herself. However, if Wanda is popular and Janet is not, the stage is set for a painful and enduring emotional experience. Notice that Wanda made reference to Janet's physical appearance ("you big fat Girl") and she implied that a vast army of

friends agreed with her ("we all hate you"). Those two ingredients would crush a sensitive child.

It has always been surprising to me to witness the emotional power of such an episode. If Janet was stung by the note, it will probably be remembered all through her life. Ask any adult to relate a similar incident from childhood and you'll get an immediate response, describing an experience that my have occurred forty long years ago. When I was in the sixth grade, for example, a classmate called me "skinny." He said it only once, yet I remember the event perfectly today. I would still like to blacken his eye. Why? Because my personal worth was questionsed! Likewise, a middle-aged man told me recently that he had been very self-conscious about his excessive height when he was in junior high school. His mother was asked how she could find him in a crowd, and she replied, "I just look for the kid who's sticking up above everyone else." Zap! The arrow stuck in his heart, and he remembers it three decades later. He has forgotten everthing else that occurred that month, but he can still hear his mother's words ringing in his head. In a similar vein, the comedian George Carlin always hated his name because his friends would sing: "Georgie-porgie Puddininpie, Kissed the girls and made them cry; When the boys came out to play, Georgie-porgie ran away." George said he was painfully aware of the vague references to his manhood in this goading chant.

Youngsters are highly skilled at composing nicknames to replace the titles carefully selected by another child's parents. These names are seldom intentionally vicious, but their impact is often devastating. They are usually derived from the victim's primary physical flaw, spotlighting and emphasizing the feature he'd most like to hide. Thus, they boy with protruding teeth becomes "Bucky Beaver;" the plump fellow is "Porker;" the hairy girl is "Shag;" the skinny boy is "Bones;" the skinny girl is "Birdlegs;" the largeframed young lady is "Moose;" the tiny boy is "Runt" or "Pee Wee" or "Peanut," etc. Lee Harvey Oswald was called "Ozzie Rabbit" in the Marine Corps; Joseph Stalin was called the "ninetoed one", because of a fusion between two of his toes. The examples of this kind of disrespect are innumerable.

I knew a small boy in junior high school who had a round head, thick glasses (which caused his eyes to appear bulged), and a very large mouth. The other students called him "Frog." It was a perfect nickname, except that Frog himself wasn't so proud of the analogy. It never occurred to his classmates that he might not <u>want</u> to look like a little green creature on a lily pad. The ultimate insult came when they asked Frog if he could cause warts on their hands and catch flies with his tongue. My point is this: the child becomes his nickname. He sees himself in those terms and suffers accordingly. How can Frog or Bucky or Moose or Bones regard themselves with respect when their friends see them as deformed and ridiculous? If you asked them to write an honest appraisal of "Who am I," they would begin by describing that one feature which caused the greatest personal dissatisfaction.

Children are keenly aware of their relative worth among their classmates. There are numerous events which reveal their standing in this regard. Who, for example, is elected captain of the baseball team? Who is never even nominated? Who is chosen first in games and contests? Who is selected last? Who is invited to the important birthday parties? Who is excluded? How many Valentine cards does an unpopular child receive, compared to the superstars? (Valentine's Day can be the most painful afternoon of the year for the friendless child.) There are many simple and direct ways to evaluate one's social worth, and some children draw the same conclusion from each assessment: "I am a complete washout and a failure."

A good teacher will then throw her support behind the rejected youngster. Unfortunately, however, teachers are products of the same society which molds the values and attitudes of everyone else. They are often repelled by the physically unattractive child and drawn to the cutie. Certainly, every good teacher fights this inclination, some more successfully than others.

Two researchers, Ellen Berscheid and Elaine Walster, published their startling findings in an article, "Beauty and the Best," in Psychology Today (March, 1972). Consider the impact of these biases against the homely youngster:

(1) Evidence seems to indicate that academic grades given to students are influenced by the attractiveness of the child.

(2) When shown a set of children's pictures and asked to identify the child who probably created the classroom disturbance (or some similar act of misconduct), adults were likely to select an unattractive child as the offender. Likewise, the ugly child was thought to be more dishonest than his cute peer. As the authors put it, "For all the talk about character and inner values, we assume the best about pretty people. And from grade school on there's almost no dispute about who's beautiful."

(3) According to the findings of Karen Dion, the way an adult handles a discipline problem is related to the attractiveness of the child. In other words, the same misbehavior is likely to be handled more permissively for the cute youngster and more severly for his ugly classmate.

(4) Most importantly (and correlating with my observations), the impact of physical attractiveness is well established in nursery school! Cute little three-year-olds already enjoy greater popularity among their peers. And unfortunately, certain physical features such as fatness, are already recognized and disliked at this tender age.

What a distorted system of values we propagate! What irreparable damage is done to an ugly child whose parents do not intervene on his behalf. Every day he is confronted by his own awful inferiority and there is no escape. He can blame no one. He can change nothing. He can neither explain nor apologize. He can't hide. Cruel voices follow him wherever he goes, whispering their evil messages in his childhish ears: "The other children don't like you; see, I told you you'd fail; you're different; you're foolish; they hate you; you're a failure; you're worthless!" As time passes, the voices get louder and louder, until their scream obliterates all other sound in his adolescent mind: "There's no hope; you are doomed!"

SAMPLE DISCUSSION QUESTIONS FOR: "BEAUTY: THE GOLD COIN OF HUMAN WORTH"

1. Have you ever observed an adult complementing a child for his beautiful eyes, hair, etc., while another child is just standing at a close distance listening and seeing this big production?

2. What is the message which the child standing by is receiving?

3. Can you relate any personal experience in which an insensitive adult has noticed a child only for his beauty, ignoring another child close by?

4. Did you read anything of the Netsilik Eskimo culture in the first part of the module that might have given you the indication that beauty was highly valued in their culture?

5. Have you ever experienced the brutality which one child can inflict upon another? -- as in the note Wanda Jackson wrote to Awful Janet. page ____

Beauty and the Adolescent

If physical attractiveness is considered important during child. hood, it becomes supersignificant and-all consuming during adolescence. For a period of four to six years following puberty, the child's entire physical and emotional apparatus is focused on the exciting new world of sex. He thinks about it, dreams about it, fantazises about, and too often he sets out to do something about it. He is aflame with sexual curiosity, romanticism, and sheer biological passion. Now obviously in his atmosphere of sexual tension, physcial beauty outpaces all other values and ideals. The girl who is unusually attractive has the world at her feet. The handsome, athletic boy is king of the mountain. Most others constituting the vast majority, look in the mirror with disgust and disdain.

Any adolescent who wants to measure his worth needs only to listen to the music which surrounds him. The lyrics will underscore the significance of beauty. A recent song proclaims, for example, "If a girl isn't pretty like a Miss Atlantic City, she's Miss Nowhere U.S.A." This is the brutal, one-point value system which characterizes the competitive world of today's teen-ager. Another song asks the beautiful girl to walk a little slower when she walks by. The singer implying, I suppose, the the homely girl can hasten on past. A third song, somewhat older, poetically comments that a pretty girl is like a melody. If we accept this analogy, then who do you suppose is the sour note within the symphony of American Values?

To help understand the predicament facing our kids, let's suppose that you are an adolescent girl at this moment. Yor are sixteen years old and your name is Helen Highschool. To be very honest, you are not exactly gorgeous. Your shoulders are rounded and you have trouble remembering to close your mouth when you're thinking. (That seems to worry your folks a lot.) There are pimples distributed at random overy your forehead and chin, and your oversized ears keep peeking out from under the hair that should hide them. You think often about these flaws and have wondered, with proper reverence, why God wasn't paying attention when you were assembled.

You have never had a real date in your life, except for that disaster last February. Your mom's friend, Mrs. Nosgood, arranged a blind date that almost signaled the end of the world. You knew it was risky to accept, but you were too excited to think rationally. Charming Charlie arrived in high spirits expecting to meet the girl of his dreams. You were not what he had in mind. Do you remember the dissapointment on his face when you shuffled into the living room? Remember how he told Mary Lou the next day that your braces stuck out farther than your chest? Remember his saying you had so much bridge work in your mouth that he'd have to pay a toll to kiss you? Horrible' But the night of your date he didn't say anything. He just sulked through the evening and brought you home two hours early.

Mary Lou couldn't wait to tell you the following afternoon how much Charlie hated you, of course. You lashed back in anger. You caught him in the hall and told him he wasn't too bright for a boy with a head shaped like a light bulb. But the hurt went deep. You despised all males for at least six months and thought your hormones would never make a comeback.

When you arrived home from school that afternoon, you went straight to your room without speaking to the family. You closed the door and sat on the bed. You thought about the injustice of it all, letting your young mind play hopscotch over many painful little memories that refused to fade, it seemed as though you were suddenly on trial to determine your acceptability to the human race.

The attorney for the prosecution stood before the jury and began presenting incriminating evidence as to your unworthiness. He recalled that fourth-grade Valentine's Day party when your beautiful cousin Ann, got thirthy-four cards and two boxes of candy, most of them from love-sick boys. You got three cards --two from girls and one from Uncle Albert in San Antonio. The jury shook their heads in sorrow. The attorney then described the day that sixth-grade boy shared his ice-cream cone with Betty Brigden but said he'd "catch the uglies" if you took a bite. You acted like you didn't hear him, but you went to the girl's rest room and cried until the recess was over.

"Ladies and Gentelmen of the jury," said the attorney, "these are the unbiased opinions of Helen's own generation. The entire student body of Washington High School obviously agrees. They have no reason to lie. Their views represent truth itself. This homely girl simply does not deserve to be one of us! I urge you to find her guilty this day!"

Then the attorney for the defense arose. He was a frail little man who stuttered when he spoke, He presented a few witnesses on your behalf, including your mom and dad ---and Uncle Albert, of course.

"Objection, your honor!" shouted the prosecutor. "These are members of her family. They don't count. They're biased witnesses and their opinions are untrustworthy." "Objection sustained," quoted the judge. Your attornery, flustered and disconcerted, then mentioned how you kept your room clean, and he made a big deal about that A you got on a geography test last month. You saw the foreman of the jury suppress a yawn and the others showes signs of complete boredom.
"A-a-and so, l-ladies and gentelmen of the j-j-jury, I ask y-y-you to find this y-y-young lady in-inoccent of the charges."

The jury was gone for thirty-seven seconds before bringing in a verdict. You stood before them and recognized them all. There was last year's Homecoming Queen. There was the quaterback of the football team. There was the valedictorian of the senior class. There was the surgeon's handsome son. They all looked down at you with stern eyes, and suddenly shouted in one voice: "GUILTY AS CHARGED, YOUR HONOR!" The judge then read your sentence:

Helen Highschool, a jury of your peers has found you to be unacceptable to the human race. You are hereby sentenced to a life of loneliness. You will probably fail in everything you do, and you'll go to your grave without a friend in the world. Marriage is out of the question, and there will never be a child in your home. You are a failure. Helen. You're a disappointment to your parents and must be considered excess baggage from this point forward. This case is hereby closed.

The dream faded, but the decision of the jury remained real. Your parents wondered why you were so irritable and mean during the weeks that followed. They never knew --and you didn't tell them--- that you had been expelled from the world of the Beautiful People.

I wish I could talk to all the Helens and Bobs and Suzies and Jacks who have also been found unacceptable in the courtroom of the mind. They may never know that the trial was rigged --that every member of the jury has been charged with the same offense--- that the judge himself was convicted more than thirty years ago. I wish I could tell each discouraged teen-ager that we have all stood before that bar of injustice, and few have been acquitted. Some of the adolescent convicts will be "pardoned" later in life, but a greater number will never escape the sentence of the judge! And the irony of it all is that we each conduct our own rigged trial. We serve as our own prosecutor, and the final sentence is imposed under our own inflexible supervision --with a little help from our "friends," of course.

SAMPLE DISCUSSION QUESTIONS FOR: "BEAUTY AND THE ADOLESCENT"

1. What were your feelings as you read the hypothetical jury trial of Helen Highschool?

2. Can you recall situations, during your adolescent years, when your classmates treated you or one of your peers unkindly for being different?

3. What are some common commercials that reinforce beautiful young people?

4. Make a list of things you can do to assist a teenager in being aware of the high price this society places on beauty.

5. Make another list of things you can do or say to this teenager to make him look at qualities in his life rather than beauty.

Discuss the items on these lists with your peers.

Beauty and the Adult

I am sitting at this moment near the guest swimming pool, Sheraton Hotel, Waikiki Beach, Hawaii. (If one must write, he may as well enjoy the process). The beautiful pool is virtually deserted, althought around its borders lie several hundred narcissistic body-worshipers. They are a curious lot, when one stops to examine them. Each one clutches a bottle of suntan lotion, and rotates his flesh systematically under the burning sun. They remind me of giant rotisseries, baking themselves evenly on all sides. They endure this monotonous activity for hours, checking their color regularly and comparing it with others nearby. Medical science has told them that this solar exposure will wrinkle them like prunes within a few years, but no matter. They are in hot pursuit of instant beauty and it is worth the cost. (Incidentally the Women's Lib spokesmen say females are tired of being treated like sex objects, but I can see no evidence of that weariness here).

But all is not well among the older set. In addition to the physical worries of children and teen-agers, we adults have another formidable enemy to combat: age! It is said that time is not a thief; it is an embezzler, juggling the books at night so we won't notice anything missing. Then suddenly, at about thirty years of age, Mr. Young begins to realize that everything is gradually turning loose. He presses his face close to the mirror and examines the new signs of deterioration. He's been hit by the well known triple threat: sag, wrinkle and droop!

The pull of gravity is steadily destroying his jawline, and there is no way to anchor it in place. Most of the musculature which once rippled across his chest has now melted and skidded down toward his protruding stomach. A little more of his precious hair defects to the pillow each night, eventually leaving nothing above his ears but skin and bone. His wife can hardly console him --she has troubles of her own. She brags to her husband that she still has the body of a twenty-year-old, and he replies, "Well give it back, you're getting it wrinkled." (The middle-aged woman who still has her "schoolgirl figure" was probably a pretty dumpy kid.) It was just a joke, but it struck home. In her panic to preserve what is left, she rushes to the pharmacist and buys bee jelly and horse hormones --anything, in fact, which promises to tighten, mask, and undergird that which is sliding. But alas, her careful reconstruction washes off each evening, leaving the same old grooves and lines and bags and bumps. She then bakes it in the sun and jiggles it in the gym, but nothing helps for long. Obviously, this inevitable process of aging is extremely painful to a beauty worshiper whether masculine or feminine.

Having tried everything else, American women are rushing to their plastic surgeons in record numbers, enduring considerable pain and expense to toll back the years. And surprisingly, research shows that at least half of the working women who get a face-lift can expect to receive salary increases in ten months that follow. It is clear that beauty is a highly marketable commodity in the business world. Most bosses seek attractive secretaries and receptionists, whereas homely women often find it difficult to obtain a job of any kind.

Most of the major choices made by adults are influenced one way or another by the attribute of beauty. A half inch of flesh on the end of a woman's nose, for example, would likely rearrange her entire life, particularly affecting her selection of (or by) a marital partner. Each of us possesses a certain amount of physical bargaining power for use in romantic ventures, and most men attempt to "capture" a mate with the greatest possible beauty. A very attractive spouse is a highly desirable prize to be displayed. As they say, "If at first you don't succed, try someone a little homlier."

Unattractive men do not escape the discrimination I've described. Ugly salesmen are less successful than their handsome competitors. Homely politicians are asked to kiss fewer babies --and we all know what that means on election day. But perhaps the most common form of masculine discrimination is directed against the short man, who faces lifelong disadvantanges. It is interesting to note that the taller of two American presidential candidates has won every election since 1900, with the exception of Calvin Coolidge in 1924 and Richard Nixon in 1972.

SAMPLE DISCUSSION QUESTIONS FOR: "BEAUTY AND THE ADULT"

1. What are the major points emphasized in the reading of "Beauty and the Adult"?

2. If your culture sees beauty in the adult differently than the way Dr. Dobson sees it in the American society, discuss the differences.

3. Cite some examples you have observed on T.V. or magazines that reinforce the value this society places on beautiful adults.

4. Are men excused from society's value on beauty?
   Cite examples.

Beauty and the Elderly

Those of us who are younger cannot possibly appreciate the full implications of being part of the Unwanted Generation; to be aged in a time dominated by the very young; to be unable to see or hear well enough; to have an active mind hopelessly trapped in an inactive body; to be dependent on busy children; to be virtually sexless, emotionally and physically, in an eroticized society; to be unable to produce or contribute anything really worthwhile; to have no one who even remembers your younger days. This is inferiority at its worst! And as I stated in the first chapter, I am certain tha many of the physical illnesses of old age are triggered by such feeling as worthlessness. A gastro-enterologist (medical specialist in stomach and intestinal problems) told me recently that eighty percent of his older patiens have physical symptoms caused by emotional problems. They feel unneeded and unloved, and their despair is quickly translated into bodily disorders. Obviously, love and esteem are essential to human life at all ages.

SAMPLE DISCUSSION QUESTIONS FOR: "BEAUTY AND THE ELDERLY"

1. According to this reading, why are the elderly the most unwanted generation?

2. If your culture sees the elderly in a different manner, please discuss how the elderly are valued.

   Cite personal examples if possible.

I N T E L L I G E N C E

Much money has been allocated to research and publication of assessment intruments to determine the I.Q. scores of young people as well as adults in this society. We can conclude that this society places a great deal of value on the intellectual aspect of the person. We seem to be obsessed with trying to find out just how "smart" people are.

There are many other indicators in this society that evidence the immense value we place on intelligence. For example:

1) Educational programs of T.V.
2) Educational toys for all age children
3) Books for parents on how to "teach" their children how to increase their vocabulary and even how to read
4) Specialized schools for the gifted
5) Federal and private grants for the intellectually deserving.

The following section will focus on intelligence as one of the most valued attributes of human worth as seen by Dr. James Dobson.

INTELLIGENCE: THE SILVER COIN OF HUMAN WORTH

When the birth of a first-born child is imminent, his parents pray that he will be normal --that is, "average." But from that moment on, average will not be good enough.

If beauty represents the primary ingredient of self-esteem and worthiness, the second most important attribute in our culture is certainly intelligence. Shortly after examining their baby's eyes, ears, nose, and related appendages for imperfection, most new parents begin looking for the signs of budding genius. And believe it or not, they seem to find it! A child's growth and development are so rapid during the first year of life that his awestruck parents watch their "brilliant" creation in amazement, "Only eight months ago the kid was completely helpless; now look at him! He said 'Mama" six full weeks before the average child; this kid's got a real head on his shoulders." They give him credit for having smiled at five days of age, when in reality "the kid" was grimacing from a severe gas pain.

As their child streamrolls into his second year of life, evidence mounts that he is intellectually loaded. What his parents may not know is that human mental awakening is thrilling, even for the average young-

ster. Every day, it seems, something new is learned or mimicked. This normal process is terribly exciting to those who are watching for the first time. How many parents have said to me with blatant pride: "You wouldn't believe how that boy can think and reason; he remembers things I told him weeks ago." They would estimate his IQ to be somewhere between 180 and 240, depending on the willingness to cooperate. They start saving their money for his college education.

Then come the "terrible twos" and Junior learns the meaning of one word much better than all others ---"No!" He is impossible to handle and wants his own way in everything de does. His parents find him a pain and a trial, but they are secretly proud that he is going to be an independent thinker and a leader. "Look how he pushes the other children around!" This kid isn't going to be a follower, you can sure see that."

Time will prove, however, that Junior's parents have drawn some premature and unwarranted conclusions. As he reaches his third, fourth and fifth birthdays, he appears less and less remarkable. Mom and Dad begin to have some nagging doubts about the new genius in their family. In fact, much of his behavior seems depressingly ordinary. He is often giddy, noisy and characteristically childish in his manner. He would much rather play than work and he has still not learned to read. At last he skips off to kindergarten, and the golden image called "super-child" suddenly turns suspiciously green.

The first "open house" night is a devastating experience for Junior's loving parents. They are tense as cats when they arrive at school, facing the unknown verdict. For six weeks their pudgy little pride and joy has been out there beyond their reach. What has he been doing? Whether they will admit it or not, their reputation as "good parents" is on the line. If Junior has been a brat, then their discipline is faulty. If he has refused to work, they are guilty of teaching him irresponsibility. But worse, if he appears dumb, they must have endowed him with inferior mental equipment. Their egos are inextricably wrapped around this firstborn child; his mistakes, failures and blunders send barbed arrows into their backsides. They glance quickly around the classroom to the place where children's work is exhibited, but Junior's paper isn;t there. Then they see it, down in the lower corner of the bulletin board, very near the floor. It is awful! They blush at the unbelivably sloppy mess. That couldn't be his! But it has his misspelled name on it. Just then, Miss Dingle comes over to meet Junior's parents. She is pleasant and professional, smiling and winking and explaining her program. They nervously ask her how Junior is doing, and she hangs a two-second pause that is pregnant with meaning. "Well," Miss Dingle begins, 'I 've been intending to get in touch with you...."

Not all parents overestimate the intellectual potential of their children, as did Junior's parents. Some experience tremendous anxiety

over their child's early slowness and immaturity. They have memorized the average ages at which children typically learn to sit up, crawl, eat with a spoon, say Da Da, and throw string beans, and they know that their little butterball is behind in too many areas. The unspeakable fear of mental retardation hovers over them day-by-day, and they await each developmental milestone with unconcealed tension.

Whether parents overestimate or underestimate the mental potential of their children, it is obvious that most of them are highly sensitive and vulnerable regarding the matter of intelligence. Therefore, it is appropriate that we ask, why is there so much tension associated with the brain power of the next generation? Simply this: intelligence is another extremely critical attribute in evaluating the worth of a child, second only to beauty in its importance. These two qualities are not merely desirable features that we hope our children will possess. They rank at the very top of our value system above every imaginable alternative. When either characteristic is missing in a child, his parents often experience the agony, guilt, and disappointment of having produced an inferior child, a creation with the same intolerable flaws which they have long despised in themselves.

I talked recently with a family that applied for the adoption of a child. They had finally received the long-awaited telephone call, informing them that a baby had been selected for their consideration. The father told me how he questioned the representative from the adoption

agency about the infant's history and heritage:

"Did his mother use drugs during pregnancy?"

"How intelligent are the parents?"

"How tall were they?"

"How well did they do in shcool?"

"What do they lock like?"

"Is any hereditary disease evident in them?"

"What was the nature of the pregnancy and delivery?"

"How long did labor last?"

"What did the obstetrician say in his report?"

"Has the child been seen by a pediatrician?"

During the course of this intense questioning, however, the father began to feel guilty about his motives.

"I realized," he said, "that I was inspecting and evaluating this child as if I were buying a new automobile. I was actually asking if this baby boy was "qualified' to become my son. I suddenly comprehended that the infant lying there before me was a magnificent human being, regardless of any flaws and disadvantages. He was the creation of God Himself, who had given him an immortal soul, yet there I stood demanding a perfect child who could become a personal credit to me."

This father's attitude toward his adopted son is observed frequently in the reaction of natural parents, as well. When the birth of their first-born child draws near, they hope and pray that the baby will be normal --that is, "average." But from that moment on, average will not be

good enough. Their child must excel. He must succeed. He must triumph. He must earn a stunning report card and amaze his teachers with his wit and wisdom. He must star in Little League, and later on he must be quaterback or the senior class president or the valedictorian. His sister must be the cheerleader or the soloist or the homecoming queen. Throughout the formative years of childhood, his parents give him the same message day after day: "We're counting on you to do something fantastic, Son, now don't disappoint us!"

According to Martha Weinman Lear, author of The Child Worshippers, the younger generation is our most reliable status symbol. Middle-class parents vigorously compete with each other in raising the best-dressed, best-fed, best-educated, best-mannered, best-medicated, best-cultured, and best-adjusted child on the block.The hopes, dreams, and ambitions of an entire family sometimes rest on the shoulders of an immature child. And in this atmosphere of fierce competition, the parent who produces an intellectually gifted child is clearly holding the winning sweepstakes ticket. As Lear says, "By the present line of thinking all children deserve the very best except the [intellectually] gifted, who deserve even better."

Unfortunately, exceptional children are just that --exceptions. Seldom does a five-year-old memorize the King James Version of the Bible, or play chess blindfolded, or compose symphonies in the Mozart manner. To the contrary, the vast majority of our children are not

dazzlingly brilliant, extremely witty, highly coordinated, tremendously talented, or universally popular. They are just plain kids with oversized needs to be loved and accepted as they are. Thus, the stage is set for unrealistic pressure on the younger generation and considerable disappointment for their parents.

The Child's View

As stated in the last chapter, children already understand the importance of physical attractiveness by the time they are three or four years of age. Every conceivable educational resource is mobilized to drill home the necessity of "looking good." Fortunately, however, the second essential human attribute, intelligence, is much more subtle in its impact. The child with low-average ability does not have his IQ tattooed on his forehead, and he often survives the preschool years with his self respect intact. In fact, he may be five or six years old before he notices that vast differences between himself and his brighter friends. Then it happens! He begins his school carrer and the whole world cracks and splinters in slow motion.

Make no mistake about it! School is a dangerous place for children with fragile egos. For the slow child, the typical setting is unintentionally programmmed to disassemble his self-esteem, bit by bit, until nothing remains but broken pieces. Having been a teacher, I am well acquainted with the many ways self-esteem is innocently assaulted in the classroom.

For example, Miss Lodestar announces to her students that they are going to have an arithmetic contest. The ever-popular Johnny and Mary are asked to serve as captains, choosing team members alternately. Mary is granted first-draft choice and she grabs the ranking intellectual supestar, who moves to the side of the room nearest the captain. Johnny's first choice also goes to a kid with exceptional brain power. Through this entire process, dumb little Arnie is slumpled down in his seat, knowing trouble is coming. He's thinking, "Somebody take me!" But Arnie can't even read --much less do math-- and everyone knows he's stupid. The captains go on choosing until there's nobody left in the center of the room except Arnie, the local dummy. Johnny says, "You take him," and Mary says, "No! You take him." Finally Miss Lodestar orders Johnny to include Arnie on his team. And sure enough when the contest begins, Guess who flubs up? Guess who causes his team to lose? Guess who wishes he could curl up and die?

Arnie's learning problem is one of five common academic difficulties each leading its victim to believe he is stupid --and of course, unworthy. They are illustrated as follows:

(1) The Slow Learner. Arnie, the child described above, is a slow learner --a very slow learner. No one knows why, least of all Arnie. He tries to do the work but nothing turn out right. He can't read. He doesn't understand science. He rarely receives a "happy face" for doing things properly, and never has his teacher written "Nice work Arnie" on his paper. He is the only child in the room who won't get a gold star on his spelling chart.

(2) The Semiliterate Child. Martha is a seven-year-old Mexican-American girl who is repeating the first grade. She is semiliterate (often erroneously called bilingual). Two languages are spoken in her home, but she has learned neither of them very well. She is so incapable of expressing herself that she feels incredibly stupid. That is why she never makes a sound unless utterly compelled to talk. Silence is her only defense against the hostile world around her.

(3) The Underachiever. Sherrie is a bright young lady. Her IQ places her within the upper ten percent of her classmates,and she can handle most academic tasks with ease. Unfortunately, Sherrie is very unself-disciplined by nature. She is easily distracted, frequently bored, and seldom motivated. She does her work as quickly as possible just to get it finished, and avoids any unnecessary effort. Homework is out of the question, and she effectively conceals from her parents what is required there. Every attempt to get Sherrie moving is followed by yet another burst of inertia. Furthermore, she doesn't know she is bright! The comments on her work papers give no clue as to her ability, since they merely reflect her sloppiness and inaccuracy. Her parents and teacher are obviously displeased with her performance, and Sherrie is likely to draw the same conclusion as her less able friends: "I am dumb!"

(4) The Late Bloomer. Finally, I want you to meet Donald, who is a "late bloomer." To understand his story, we must return to his preschool days.

Donald is five years old and will soon go to kindergarten. He is an immature little fellow who is still his mamma's baby in many ways. Compared to his friends, Donald's language is childish and his physical coordination is gross. He cries three or four times a day, and other children take advantage of his innocence. A developmental psychologist or a pediatrician would verify that Donald is neither physically ill nor mentally retarded; he is merely progressing on a slower physiological time-table than most children his age. Nevertheless, Donald's fifth birthday has arrived, and everyone knows that middle-class five-year-olds go to kindergarten. He is looking forward to school, but deep inside he is rather tense about this new challenge. He knows his mother is anxious for him to do well in school, although he doesn't really know why. His father has told him he will be a "failure" if he doesn't get an education. He's not certain what a failure is, but he sure doesn't want to be one. Mom and Dad are expecting something outstanding from him and he hopes he won't disappoint them. His sister Pamela is in the second grade now; she is doing well. She can read and print her letters and she knows the names of every day in the week. Donald hopes he will learn those things too.

Kindergarten proves to be tranquil for Donald. He rides the tricycle and pulls the wagon and plays with the toy clock. He prefers to play alone for long periods of time, provided his teacher, Miss Moss, is nearby. It is clear to Miss Moss that Donald is immature and unready for the first grade, and she talks to his parents about the possibility of delaying him for a year. "Flunk kindergarten?" says his father. "How can the kid flunk kindergarten?" Miss Moss tried to explain that Donald has not failed kindergarten; he merely needs another year to develop before entering the first grade. The suggestion sends his father into a glandular upheaval. "The kid is six years old; he should be learning to read and write. What good is it doing him to drag around that dumb wagon and ride on a stupid tricycle? Get the kid in the first grade!" Miss Moss and her principal reluctantly comply.

The following September Donald clutches his Mickey Mouse lunch pail and walks on wobbly legs to the first grade. From day one he begins to have academic trouble, and reading seems to be his biggest source of difficulty. His new teacher, Miss Fudge, introduces the alphabet to her class, and Donald realizes that most of his friends have already learned it. He has a little catching up to do. But too quickly Miss Fudge begins teaching something new; she wants the class to learn the sounds each letter represents, and soon he is even further behind. Before long, the class begins to read about Dick and Jane and their immortal dog "Spot." Some children can zing right along, but Donald is still working on the alphabet. Miss Fudge divides the

class into three reading groups according to their initial skill. She wants to conceal the fact that one group is doing more poorly than the others, so she gives them the camouflage names of "Lions," "Tigers," and "Giraffes." Miss Fudge's motive is noble, but she fools no one. It takes the students about two minutes to realize the the Giraffes are all stupid! Donald begins to worry about his lack of progress, and the gnawing thought looms that there may be something drastically wrong with him.

During the first parent-teacher conference in October, Miss Fudge tells Donald's parents about his problems in school. She describes his immaturity and his inability to concentrate or sit still in the classroom. "Nonsense," says his father. "What the kid needs is a little drill." He insists that Donald bring him his books, allowing father and son to sit down for an extended academic exercise. But everything Donald does irritates his father. His childish mind wanders and he forgets the things he was told five minutes before. As his father's tension mounts, Donald's productivity descends. At one point, Donald's father crashes his hand down on the table and calls his son "Stupid!" The child will never forget that knifing assessment.

Whereas Donald struggled vainly to learn during his early days in school, by November he has become disinterested and unmotivated. He looks out the window. He draws and doddles with his pencil. He whispers and plays. Since he can't read, he can neither spell, nor write, nor do his social studies. He is uninvolved and bored, not knowing what is

going on most of the time. He feels fantastically inferior and inadequate. Please stand, Donald, and read the next paragraph," says his teacher. He stands and shifts his weight from foot to foot as he struggles to identify the first word. The girls snicker and he hears one of the boys say, "What a dummy!" The problem began as a developmental lag, but now become an emotional time bomb and a growing hatred for school. Donald's story is from Dare to Discipline by Dr. James Dobson. Copyright C 1970, Tyndale House Publishers, Wheaton, Illinois. Used by permission.

The categories of learning problems which I've described (slow learner, semiliterate, underachiever, and late bloomer) represent the five large groups of students who consistently fail in the classroom. It is appalling to recognize that the children in these five categories actually outnumber those students who feel successful in school! This means that personal dissatisfaction and disappointment are very common products of out educational system. It accounts for the large percentage of adults in our society who secretly "know" they are stupid --the one lesson learned best from their school days.

As stated earlier, if we are to understand our children --their feelings and behavior-- then we must sharpen our memories of our own childhood. Can you, the reader, recall the agonizing moments when you felt incredibly dumb as a child? Can you feel, even today, the rush of hot blood to your ears and neck when you blundered into a social

mistake? Do you remember withering under a deafening guffaw after you had said something foolish at school? Is it possible to feel, one more time, the sting of ridicule and disrespect from the whole world? Every child experiences uncomfortable moments like these, but alas, some youngsters live with disgrace every day of their lives. The child with less than average ability is often predestined for this maelstrom of despair.

Other Components of Self-Esteem

I have emphasized the critical importance of two factors, beauty and intelligence, in shaping self-esteem and confidence. For men, physical attractiveness gradually submerges as a value during late adolescence and early adulthood, yielding first place to intelligence. For women, however, beauty retains its number-one position throughout life, even into middle age and beyond. The reason the average woman would rather have beauty than brains is because she knows the average man can see better than he can think. Her value system is based on his and will probably continue that way. A man's personal preferences are also rooted in the opinions of the opposite sex, since most women value intelligence over handsomeness in men.

Certainly, beauty and intelligence are not the only ingredients in self-esteem. We have all known attractive intellectuals who could not conceal their own personal dissatisfaction. My point has been, simply, that inferiority is most often related to these two important values. A few of the other common influences are as follows.

(1) Parents have a remarkable power to preserve or damage the self-esteem of a child. Their manner either conveys respect and love or disappointment and disinterest. This parental role is discussed in greater detail in the strategies which follow.

(2) Older siblings can crush the confidence of a younger, weaker child. The little one can never run as fast, or fight as well, or achieve as much as his big brothers and sisters. And if his words are perpetually matters of scorn, he can easily conclude that he is foolish and incapable.

(3) Early social blunders and mistakes are sometimes extremely painful, being remembered throughout a lifetime.

(4) Financial hardship, depriving a child of the clothes and life-style of his peers, can cause a child to feel inferior. It is not the poverty, itself, which does the damage. Rather, it is the relative comparison with others. It is possible to feel deprived when you are truly rich by the world's standards. Incidentally, money is probably the third most important source of self-esteem in our culture. In the materialistic eyes of society, for example, a pimply-faced teen-ager on a bycicle is somehow less worthy than a pimply-faced teen-ager in a Datsun 240Z.

(5) Disease, even when unapparent, may represent the child's "inner flaw." A cardiac condition, or other disorder, which forces Mom to nag and beg him to go slow can convince a child that he is brittle and defective.

(6) A child who has been raised in a protected environment such as a farm or a foreign missionary outpost, may be embarrased by his undeveloped social skills. His tendency is to pull inward in shy withdrawal.

(7) Embarrassing family characteristics, such as having an alcoholic father or a mentally retarded sibling, can produce feelings of inferiority through close identification with the disrespectful relatives.

Unfortunately, this list could be almost endless. In working with the problem of inadequacy, I have drawn this conclusion: whereas a child can lose self-esteem in a thousand ways, the careful reconstruction of his personal worth is usually a slow, difficult process.

SAMPLE DISCUSSION QUESTIONS FOR: "INTELLIGENCE: THE SILVER COIN OF HUMAN WORTH"

1. Have you ever known any parents who overestimate the intellectual capabilities of their children?
   Discuss
2. Why is it so important to parents that their children are "smart?"
3. How does the school positively reinforce the child who is intelligent and negatively reinforce the slow learner?
4. What unpardonable mistake is usually made about the intelligence of minority children?
5. If your culture does not value intelligence in the same way the American society does, explain the differences?

CONCLUSION OF READINGS FROM HIDE OR SEEK

This module has "walked" you through many cultural experiences which have given you the opportunity to "sit back" and get to know and understand yourself a little bit better. It is this better understanding of yourself that has given you new insight into many of your behaviors.

In concluding this module, a Self-Concept Informal Inventory has been designed for your use. The items are written in terms of feelings, values, and observable behaviors which you experience every day. You should take this informal inventory carefully and honestly.

Read the directions carefully and proceed with the last activity in the module.

The culminating activity for this module will be to take an informal self-concept inventory. The self-concept inventory will make you aware of many behaviors which you may or may not feel you possess. After taking the self-concept inventory you will notice that there are many behaviors which you have that you have not really thought about. The additional information you acquire from this checklist will help you to know yourself better. Answering these items is not a pass or fail situation. It is only a tool to assist you in reflection on how you feel about yourself.

Proceed to take the self-concept inventory and meet with your facilitator or trainer to discuss your profile.

DIRECTIONS FOR ANSWERING ITEMS ON THE SELF-CONCEPT INVENTORY.

A. Read each item on the self-concept inventory.

B. Circle the numeral in front of the statement you agree with.

Example:

(1.) I put on a false front.

C. Mark an (X) in front of the statement you disagree with.

Example:

X I put on a false front.

SELF-CONCEPT INVENTORY

1. I put on a false front.
2. I make strong demands on myself.
3. I often kick myself for the things I do.
4. I often feel humiliated.
5. I have a warm emotional relationship with others
6. I am a responsible person.
7. I have a feeling of hopelessness.
8. I can accept most social values and standards.
9. I have few rules, values or standards of my own.
10. It is difficult to control my aggression.
11. Self-control is no problem to me
12. I usually like people
13. I express my emotions freely.
14. I can usually live comfortably with the people around me.
15. My hardest battles are with myself.
16. I tend to be on my guard with people who are somewhat more friendly than I had expected.
17. I am optimistic (look on the bright side).
18. I am liked by most people who know me.
19. I feel helpless.
20. I can usually make up my mind and stick to it.
21. My decisions are not my own.
22. I am a hostile person
23. I am contented.
24. I am disorganized
25. I feel apathetic (not interested).
26. I am poised.
27. I am impulsive (sudden reaction).
28. I don't trust my emotions.
29. I am a rational person (a calm, logical person).
30. I have the feeling that I am just not facing things.
31. I am tolerant (patient).
32. I try not to think about my problems.
33. I have an attractive personality
34. I am shy
35. I am ambitious.
36. I despise myself.
37. I have initiative (start a course of action).
38. I shrink from facing a crisis or difficulty.
39. I just don't respect myself.
40. I take a positive attitude toward myself.
41. I am assertive (insist on my rights).
42. I am afraid of a full-fledged disagreement with a person.
43. I can't seem to make up my mind one way or another.

44. I am confused.
45. I am satisfied with myself.
46. I am a failure.
47. I am likable.
48. My personality is attractive to the opposite sex.
49. I have a horror of failing in anything I want to accomplish.
50. I am relaxed, nothing really bothers me.
51. I am a hard worker.
52. I feel emotionally mature.
53. I feel insecure with myself.
54. I have to protect myself with excuses, with rationalizing.
55. I am intelligent.
56. I feel hopless.
57. I am self-reliant (independent).
58. I am different with others.
59. I am unreliable
60. I understand myself.
61. I feel adequate (fully sufficient).
62. I am worthless.

REFERENCES

Banks, James A., and Grambs, Jean D. Black Self-Concept. New York: McGraw-Hill Book Company, 1972.

Coopersmith, Stanley. The Antecedents of Self-Esteem. San Francisco, 1972.

Dobson, James, Dr. Dare to Discipline. Illinois: Tyndale House Publishers, 1970.

_____. Hide or Seek, Self-Esteem for the Child. Fleming H. Revell Company, 1974.

Harris, Thomas A., M.D. I'm OK - You're OK. New York: Harper and Row, Publishers, 1969.

Lee, Dorothy. Valuing The Self. What We Can Learn from Other Cultures. New Jersey: Prentice Hall, Incorporated, 1976.

The Child and His Image. Edited by Kaoru Yamamoto. Boston: Houghton Mifflin Company, 1972.